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THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend C. Wade Goldston, of the School of Religion Alumni Association; and Mr. M. C. Wilkerson, representing the students of the School of Religion.

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REMARKS ON BIBLICAL ARCHAEOLOGY

The study of the archaeology of Palestine had as its motivating force the desire for a better understanding of the Bible. It is a science not quite a hundred years old. Americans can point with pride to the fact that a fellow-countryman, Edward Robinson, had much to do with its beginnings. Robinson was professor at Union Theological Seminary, New York, and, from 1838 onward, he undertook a series of journeys to Palestine for the sake of studying its geography, topography, and archaeological remains. He specialized in the identification of Biblical sites, and most of his identifications have stood the test of time up to the present day. This fact is a remarkable tribute to Robinson's skill and precision. Very few openers of new fields do so well.

Robinson's work was in what we call surface exploration; for archaeology may be divided into two kinds of study, namely, surface exploration and excavation. Herein I shall be concerned mostly with excavation. But without the surface exploration of our predecessors we should not have their excellent body of accumulated knowledge to fall back upon.

Excavation began about 1850, but scientific excavation of the kind we now consider essential was introduced from Egypt in 1890 by Sir Flinders Petrie. Petrie dug a site near Gaza and carefully noted the level at which every object was found. In this way he learned that the pottery of Palestine varied greatly at different levels, just as did that of Egypt. This was an epoch-making advance, and now practically every date given in reports of Palestinian excavations rests upon the foundation of pottery chronology; for inscriptions are very seldom found in Palestinian excavations of Biblical levels. A gratifying exception recently appeared at Tell* ed-Duweir, Biblical Lachish, when potsherds were found with letters of the time of Jeremiah written upon them

*The Arabic word *tell* means "hill" or "mound" and usually refers to a place containing remains which are of interest to the archaeologist.

in ink. While these letters are not yet completely deciphered, we know already that they are written in good Biblical Hebrew, that they bear out historical allusions in the Old Testament, and that the writing is very beautiful, attesting a high state of culture among the scribes of that day. We are reminded of Jeremiah's private secretary, who was named Baruch.

TELL BEIT MIRSIM

I mention this place because it was the first excavation at which I assisted. It is located in southern Palestine, southwest of Hebron and straight east of Gaza. Like the famous city of Troy, this site showed many different levels of occupation. First, there was the Israelite or Judean town which constituted the uppermost level and was destroyed by Nebuchadnezzar (more properly Nebuchadrezzar) when he swept over the land in 587 B.C. It may be said of this site as the sacred writer said of Jerusalem in II Kings 24:11—

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

As at Jerusalem, Nebuchadnezzar not only besieged the city, but captured it and more or less completely destroyed it. There are no remains on the hill of Meit Mirsim that can be dated after this devastating event.

The next level below was the early Israelite town, which was built when the Hebrews first gained control of Palestine about 1200 B.C. This town, like the later one just mentioned, had lasted for about 300 years. Charred embers and broken fortifications showed that it came to a violent end. The probability is that it was destroyed by Shishak, king of Egypt, in the campaign described in I Kings 14:25, 26—

And it came to pass in the fifth year of king Rehoboam that Shishak king of Egypt came up against Jerusalem:

And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made.

Shishak surely passed Tell Beit Mirsim on his way to Jerusalem.

The third level down yielded historical data about the Canaanite period: that is, the period before the Hebrews came, the same being the times when the Canaanite, the Hittite, the Perizzite, the Gergashite, the Amorite, and Jebusite held full sway, as we are told in Joshua 3:10.

The three levels just described had been pretty well excavated in previous campaigns before I arrived. The work of the season in which I assisted (summer 1932) concerned itself with the fourth and fifth levels going down, that is, counting from top to bottom. These levels yielded remains of the Hyksos period of Egyptian history and may be dated about 1800-1500 B.C. This is the time in which the Biblical writers laid the patriarchal stories of Abraham, Isaac and Jacob. The Hyksos were in part Semites, i. e., relatives of the Hebrews, just as the Jews and Arabs are in a way kin to-day. The Hyksos invaded Egypt from the north and for a while ruled Palestine and Egypt as one country. These facts explain why it was such a natural thing for the Israelites of those times to look towards Egypt when there was a famine. One recalls the well known story of the sons of Jacob going to Egypt for grain, and how Joseph even became assistant ruler of the country. This was because the pharaoh was a fellow-Semite; but after the Hyksos were expelled from Egypt by the native Egyptians there naturally arose pharaohs "who knew not Joseph," as the Bible says. And out of this fact arose the story of the Exodus, so dramatically told in the book of that name.

Let us return from this historical digression to the archaeology of the site. The early Hyksos age was Tell Beit Mirsim's most prosperous period. We dug out the largest houses and the thickest walls seen in any of the levels. Sewers and water pipes were not only in evidence but abundant. Some of the pottery was of such fine texture and egg-shell thinness that it could adorn the most elegant American tables. Fine furniture was common, for we found many pieces of bone and ivory inlay, some of them carved with the graceful designs of leaping gazelles and does, or other small deer-like animals.

The women were well versed in the art of personal adornment. The digging yielded a vast number of beads of many sizes, colors and materials, including the rich reddish translucent carnelian: even two of gold leaf construction came to light. Palettes for mixing face paints and perfume juglets were common. We found small female images of baked clay with their little faces painted in the prevailing style of that day, 3600 years ago. Small wonder that Canaan gained the reputation of being a land flowing with milk and honey. Not only was there an abundance to eat, but many luxuries besides.

It may not be amiss to say something about the name of the place and its probable identification with a Biblical site. The archaeological possibilities of the *tell* were discovered in 1924 by a party from the American School of Oriental Research. The

size and commanding position of the mound, along with the abundance of Israelite pottery, and even Israelitish-looking masonry still partly above ground, made it certain that secrets of the Old Testament period lay buried beneath. But the modern name gave hint of the ancient, contrary to the usual rule. Dr. Albright, who was in charge of the party, made a tentative identification with the most likely unidentified Biblical town, which happens to be Kiriath-sepher or Debir, mentioned in Joshua 15 and Judges 1 as being captured by Othniel the younger brother of Caleb.

Before we could insist on this identification it was necessary to eliminate the only rival, a town called Zahariyeh (usually pronounced Dahareeya), some eight or ten miles away. Certain modern geographers had marked on their maps "Zahariyeh = Debir," mainly because Zahariyeh happens to be on the main road between Hebron and Beersheba, and is thus very easy of access; whereas Tell Beit Mirsim is off the beaten track and had been so seldom visited that it escaped the proper attention. Accordingly after finishing at Tell Beit Mirsim, we went to Zahariyeh and sank a number of pits all over the place. Only scant traces of Canaanite and Israelite potsherds were found; and no place that was flourishing in ancient Bible times can fail to produce potsherds of the proper period in abundance. So now we have the satisfaction of knowing at least that if Tell Beit Mirsim is not the site of ancient Kiriath-sepher, neither is Zahariyeh.

MEGIDDO

Megiddo, at the southern edge of the Plain of Esdraelon, is one of the largest mounds in Palestine. It was, likewise, one of the largest Hebrew cities. The Oriental Institute of the University of Chicago is carrying on there one of the most elaborate excavations in Palestine. So, all in all, the name Megiddo is one often heard in archaeological circles to-day. Because the mound is so large, and because the plans of the Institute call for a thorough piece of work, the undertaking proceeds slowly.

But three things of interest to the Bible student have already been brought to light. The third level, of the seventh century B.C., exhibited the ruins of a small temple of Astarte, called in the Old Testament Ashtoreth. With the temple were found altars of incense, and Astarte figurines; and the style of architecture was proto-Ionic, a peculiarly Phoenician type, now considered to be the forerunner of the Ionic order of Greek architecture. Astarte was the female consort or partner of the Phoenician Baal, that Baal with whose prophets Elijah had his historic contest on Mt. Carmel. We see from the excavations that Elijah's victory was

short-lived, for with the destruction of the northern Hebrew kingdom of Israel, Baalism returned in all its glory and immorality.

The second interesting discovery at Megiddo is the great water system. A perpendicular shaft from a point within the city wall goes downward for nearly a hundred feet and then turns at right angles into a horizontal tunnel about 150 feet long. This leads to a spring which was originally outside the city wall at the foot of the mound. When the tunnel was built the spring was blocked up by a great wall covered with earthworks, so as to be made entirely invisible from the outside. The idea of this undertaking was to safeguard the city water supply in times of siege. It was executed before Israelite times, and then probably repaired and re-adapted by Solomon in his expansion of the city. At the present time steps have been built into the vertical shaft and a cement walk and electric lights installed in the tunnel to make things easier for the visitor. This type of system, as found at Megiddo, is not unique; somewhat similar arrangements have been discovered at Gezer and at Jerusalem. At the latter place the system includes the famous Siloam Tunnel, through which the writer has been privileged from time to time to conduct friends and visitors.

The third and perhaps the most interesting discovery at Megiddo is known as Solomon's Stables. In the fourth level, of about the time of Solomon, were found in 1928 well built stone stables large enough to hold some three hundred horses, together with space for chariots and grooms. The stables were constructed of hewn stones of a long rectangular shape. This type of stone cutting originated in Phoenicia. Running lengthwise of the stables were two rows of massive stone pillars, serving both as supports for the roof and as hitching-posts. It is interesting to put one's fingers into the smooth round holes made so long ago to receive the reins of Solomon's horses. Between the pillars are stone feed-troughs, and the floors are still covered in part with a kind of lime plaster almost as hard as cement.

In the Bible, we pick up the trail of these events in I Kings 1:15, which says:

And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer.

Also I Kings 10:26—

And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen

whom he bestowed in the cities for chariots, and with the king at Jerusalem.

This is one of those cases in which archaeology proves the Bible; sometimes it neither proves it nor disproves it but only yields additional information; this is gratifying to the historian but not so exciting for the layman.

The name Megiddo occurs in the New Testament in Revelation 16:16 in the form Armageddon. This is said to be the place where the last great battle between the righteous and the wicked will take place. But since the business of the archaeologist is to throw light on the past and not to look into the future, I have to report with regret that nothing new has been discovered about this final act in the drama of mankind.

JERICHO

So interesting is this place to Biblical enthusiasts that already in 1907 the Deutsche Orient-Gesellschaft, that is to say, the German Oriental Society, was excavating it. This continued for two years only, and work was not resumed until 1929, and then under British auspices. The name of Professor Garstang, of the University of Liverpool, is now inseparably connected with the Jericho excavations. He has worked for five seasons, and done a great deal to elucidate the history of the site. Of course, everybody has been interested in the famous walls that fell down, according to the story as related in the sixth chapter of Joshua. There was no trouble in finding the walls of the late Canaanite town. The plural rather than the singular number is appropriate since the defenses consisted of two parallel walls: an inner one about twelve feet thick and an outer about six feet thick, the space between varying from twelve to fifteen feet. The whole circumference was only about 650 yards, so that the population of the town may be estimated at no more than 1500. Crowded living conditions may be surmised from the fact that houses were built upon the top of the double wall, the space between being bridged by means of timbers, traces of which were found in the excavations. This aids the interpretation of Joshua 2:15, the verse telling of the escape of the spies and giving the location of the house of Rahab the Harlot. The University of Chicago's "American Translation" renders as follows:

Then she let them down by a rope through the window (for her house was built into the city-wall, so that she was living right in the wall).

Moffatt, on the other hand, has the following :

Then she lowered them by a rope out of the window, for her house was on the town-wall ; she stayed on the town-wall.

The latter interpretation is the easier, inasmuch as a house "built into" a city-wall so that a window should open to the outside is hardly conceivable ; but if the house rested upon the top of the double wall the means by which the spies escaped is abundantly clear.

In regard to the capture of the town by Joshua and his men, the smallness and comparative unimportance of the place should be kept in mind. Furthermore, the walls, in spite of their massive construction, were not very strong. The really strong cities of Canaan were surrounded by stone walls, whereas the walls of Jericho were of sun-dried brick resting upon an insecure foundation composed of two or three courses of uncut stones of assorted sizes. Since the invaders came along in the spring of the year, immediately after the rainy season, as we learn in Joshua 3:15, the mud-brick walls that confronted them were in the weakest possible condition, being soft and top-heavy from the rains, the foundations likewise being the more insecure. The possibility of a previous earthquake shock is also to be considered. Examination shows that both the inner and outer walls fell outwards on the west side in such manner as to admit the besiegers with ease. Whatever the details may have been, the capture of the city was so much easier than the Hebrews had expected that they thought it a miracle when they looked back on it from a later date.

This event took place between 1400 and 1200 B.C., the exact date not being ascertainable. When excavation proceeded to deeper levels, it revealed that Jericho had formerly been much larger and more strongly fortified. Art objects were found belonging to times as early as 3000 B.C., long before the Hebrews came into the land. Recent excavations in these lower levels of Jericho and at a nearby place called Teleilat el-Ghassûl show plainly that the tradition of an early civilization (3000-2000 B.C.) in the Jordan valley, as recorded in the fourteenth chapter of Genesis, has a historical basis.

BETHEL

This town is extremely well known, being mentioned in the Old Testament more times than any other place except Jerusalem. The most famous story connected therewith is that of Jacob's Ladder, Genesis 28. I may say at the outset that we did not find Jacob's Ladder ; but enough stones came to light to provide

a whole army with pillows of the kind Jacob used. Indeed, one of the most remarkable features of the site is a great stone field, which is outstanding even in Palestine, perhaps the rockiest country in the world. In this particular spot, virgin rock juts from the ground over a large area in almost every conceivable size and shape. Old Testament tradition tells us that Bethel was an old sanctuary; and throughout Israelitish history it was an important shrine of Jehovah, God of Israel. The very name of the place means "House of God."

It may have been these stones which excited the religious imagination of early man. We know from many sources that our primitive ancestors peopled stones, trees and other inanimate objects with spirits and divinities. Even in the Jacob story the idea of the sacred stone persists. For, says Genesis 28:16-18—

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

The identification of the site presents no such difficulties as were encountered at Tell Beit Mirsim. The modern Arabic name, Beitin (pronounced Bay-teen), is really the same word as the Hebrew Bethel. *Beit* equals *Beth* and by regular phonetic laws the last two letters of the word have been changed in the course of the transference from Hebrew to Arabic through Aramaic. This similarity of name, coupled with the fact that the site fulfills all the Biblical conditions makes the identification certain.

Such is the place at which the American School, in collaboration with Pittsburgh-Xenia Theological Seminary, began excavations summer before last. The digging was not done in the rock field, but in a nearby olive orchard, now occupying the site of the ancient town. The members of the summer-school party of that season had a good time going out there to view excavations at first hand, the site being only 30 minutes by car from Jerusalem.

The first results of the digging threw light on the New Testament rather than the Old. A splendid series of coins of the early Christian times came to light. The names on these coins included Herod Archelaus, Pontius Pilate, Herod Agrippa I and Agrippa II, all mentioned in the New Testament.

In Old Testament levels, evidences of the destruction by Nebuchadnezzar on his way to Jerusalem were found. Lower down another wholesale destruction by fire must probably be

dated at the time of the coming of the Israelites under Joshua. This burned level marked a clear division between the Canaanite and Israelite cultures.

While the American group was digging at Bethel, French-Jewish excavators were at work at Ai, only two miles away to the east. At Ai, no great burning of a time to correspond with the coming of Joshua and his warriors could be found. Indeed, Ai seems to have been unoccupied at this time. The word Ai means "ruin"; it may very well be that the name denotes the condition of the place when the Hebrews came upon it. In this case the Biblical tradition is slightly in error in assigning Ai as the city captured next after Jericho and totally destroyed. Archaeologically speaking, Bethel fits the conditions of Joshua 8 much better. Furthermore, the two places are so near one another that both could hardly have been flourishing towns at the same time. Therefore, we may tentatively combine the account of the capture of Ai in Joshua 8 with that of the capture of Bethel in Judges 1. Eventually, archaeology will present its own picture of the conquest of Canaan, and then it will remain to be seen whether this can be harmonized with the Biblical narrative.

CONCLUSION

The question, Does archaeology prove the Bible? is often asked, and I shall try to answer it from my own viewpoint. In this I am merely giving my opinion. Others are welcome to hold contrary opinions.

The main purpose of Biblical archaeology is to supplement our knowledge. Archaeology actually has corroborated many passages of scripture. I have mentioned some of them in this paper. Furthermore, archaeology has shown that the German critics known as the Wellhausen school were wrong in claiming that the stories of the patriarchs, Abraham, Isaac, and Jacob are pure fancy, without even a tradition to rest upon. Wellhausen said, "From the patriarchal narratives it is impossible to obtain any historical information with regard to the patriarchs; we can only learn something about the time in which the stories about them were first told by the Israelite people." Archaeology has not succeeded in proving that Abraham, Isaac, and Jacob ever existed as distinct individuals. So far as we know, they still may represent tribes rather than individuals, just as some scholars have claimed. But archaeology has shown very clearly that the conditions of life as described in the patriarchal stories actually existed in the so-called patriarchal age. In other words, the Biblical writers had good traditions upon which to ground their stories, and, contrary

to Wellhausen's statement, we can gain reliable information about that remote age by reading the Bible stories relating to it.

This case is something like that of a novelist, who portrays a semi-historical character, or one representing a type, against an authentic background of places and general history. On the other hand there are long sections in the Bible such as II Samuel 9-20 (the account of David's reign after the death of Saul) which may confidently be taken as literal history.

One other example of this kind will be useful. Genesis 14:2, 3 tells of five cities somewhere in the region of the Dead Sea in the time of Abraham, i. e., about 1800 B.C. Two of them were Sodom and Gomorrah. Against this Eduard Meyer, the great German historian, said: "Absolutely barren lay the Jordan valley south of Beth-shan and Pella. . . . Here the attempt was *never* made to utilize the soil and to make it productive by systematic irrigation." Yet the American School in 1924 explored the southeastern end of the Dead Sea and found five oases along five streams. Along four of the streams no traces of ancient habitation were found, but along a fifth, rather high up, were traces of a settlement, datable by pottery to the time of Abraham. The traces of the other four could not be found, for during the last several hundred years the waters of the Dead Sea have been steadily advancing. The four lost cities, including Sodom and Gomorrah, must have been so far downstream that they are now covered by the waters of the Dead Sea. Not every jot and tittle of the Bible on this point has been proved, but at least it has been shown that Eduard Meyer went too far with his sweeping statements, and that a civilization could exist at this place and in the period in question. The same is true of the northern end of the Dead Sea, as pointed out above at the end of the section on Jericho.

Archaeology, then, does not give comfort either to hide-bound conservatives or to destructive critics. It favors what I like to call the common-sense view of the Bible. This is to say, the Bible or that part of it which claims to be history, is as accurate as most ancient histories, although there are discrepancies here and there. But let us remember that the Bible also treats of folklore and religion, and is a work of literature. Now folklore and literature and religion are important in the scheme of things as well as history. The verdict of the common-sense view is against those who wish to confine the Bible in the one narrow field of history, and history in the modern sense at that. Naturally, the Bible breaks over such narrow bounds; for it is one of the most comprehensive books in the world.

WILLIAM F. STINESPRING.

RELIGIOUS DRAMA IN DUKE UNIVERSITY

The work in Religious Dramatics in Duke University might be said to have originated almost accidentally. About fifteen years ago the writer of this article was teaching a class known as Masterpieces of Religious Literature. The class was composed of seventeen keen and eager students who seemed always anxious to undertake some little enterprise. As a project in this course the teacher decided to write and produce a play based upon the book of Ruth. In order that there might be a part for each student he created extra biblical rôles. The play was produced as a main feature of the May Day Celebration and was so well received that it was repeated on Alumni Night at commencement. Thus Religious Dramatics began in Trinity College.

For several years following there was no definite instruction given in religious drama, although several dramatic programs were arranged especially in connection with Easter, Thanksgiving, and Christmas. Dickens' Christmas Carol was dramatized, a large bus chartered, and the play was presented in several nearby towns and cities. The students were entertained very much as the Glee Club is now entertained. Expenses were paid by the towns visited and Christmas dinners were furnished galore even before the holidays started.

The next venture in Religious Drama was a dramatization of Rupert Hughes' story, "When Cross Roads Cross Again." This was done at the request of the director of the Superannuate Campaign of the M. E. Church, South. The play was carried to various parts of the state in an attempt to create interest in the raising of a large fund for the old ministers.

Religious Dramatics, as a University subject, has been offered for several years. At present a full year's course is given. The fall semester consists of the study of the History and Development of Religious Drama, its educational functions, and with some practice in reading and interpreting Religious Drama. The spring semester consists largely of a study of dramatic production and play writing. The class usually broadcasts several plays each year.

The work of Religious Drama is especially manifest in connection with the holidays. With the assistance of Mr. A. T. West of the regular dramatic department, and of Mr. J. Foster Barnes and Mr. Edward H. Broadhead in the department of music, several dramatic productions are staged each year in connection with the Christmas celebrations. Some of these may be said to be almost traditional. Mr. Barnes produces Handel's Messiah each year on

the final Sunday afternoon' before the Christmas holidays begin. Just prior to the holidays the Christmas Tableaux are presented in the University Chapel. The program consists of the singing of Christmas Carols by the audience and the presentation of tableaux reproducing eight of the most famous of the Nativity Scenes as represented by medieval artists. Appropriate medieval carols are sung by the University Choir, under the direction of Mr. Barnes. The program was arranged and the continuity written by the writer of this article. The tableaux are under the direction of Mr. West. These two programs have become traditional at Duke University and are eagerly looked forward to by thousands as the Christmas holidays roll around.

Dramatic programs are also arranged in connection with Thanksgiving, Easter and on various occasions, such as centennial celebrations. The Sesqui-Centennial of the Foundation of American Methodism and the Four-hundredth Anniversary of the printing of the English Bible were celebrated by appropriate pageants within recent years. On the whole the field of Religious Drama seems to be ever increasing in interest and usefulness.

H. E. SPENCE.

HELEN CLARK AT SOOCHOW

Just what and where is Soochow University, and what do I do there? How many times have I been asked that since I have been in the States, even by Southern Methodist preachers, who ought to know the answers to the first two questions, although they could hardly be expected to know anything about my small part in the life of that great institution.

Soochow University is *the* Southern Methodist university (university with a small letter, if you please, for if any comparison were made it would have to be with Duke) in China. It is situated in the ancient city of Soochow on the Grand Canal and the Shanghai-Nanking Railway. I'm afraid that's as explicit as I can be; you'll have to use a map to make it more definite. Our charming old city of Soochow, the Venice of Asia, has for centuries been famous for learning; and today the boys and girls who go out the gate of Tung Wu (the Chinese name of Soochow University) into fullgrown manhood and womanhood—for the motto of Soochow University is "Unto a Fullgrown Man," and these words are carved above the front gate—are fitting successors to the ancient tradition of scholarship in Soochow.

The courses which they have studied—and they *really* study—are very different, however, from the rigid memorization of the

Confucian Classics which was the main preparation for the old imperial examinations. Soochow University consists of three colleges, Arts, Science, and Law. In addition there are appended to it two middle (high) schools, one in Soochow on the university campus and one in Huchow. If, perchance, you think that our Chinese universities are universities only in name, I suggest that you matriculate at Soochow University next term and see how it compares with an American university. In some subjects you may find that the Chinese college student has a poorer background than the American one—personally I believe that this is true in Western history (but what American college student knows anything about the history of the Far East?) and in geography; but in other subjects, especially mathematics and natural science, I'll be surprised if you don't find our students far ahead of American college students. You may even find them ahead in English! It is possible that this statement which I have made as a general one about Chinese students is really true only of the students of Soochow University and is due to the process of natural selection. In China it is said that Tung Wu is famous for law and biology, and undoubtedly we get the pick of the law students of the country and about second choice of the science students, whereas our Arts College does not attract the best students in that field. It is significant that we grant the Master's degree in Science and in Law—we are one of two institutions, the other of which is a government university, permitted by the Ministry of Education to conduct a Graduate School in Law—but not in Arts. Incidentally, all but the first year class of the Law School meets in Shanghai, for we are known as The Comparative Law School of China and it has proved helpful in realizing the ideal proclaimed in the title to enlist the services of the men in the consulates and foreign courts in Shanghai.

Soochow University was originally a school for boys, but since 1928 it has been definitely a coeducational education, and at the present there is such a tendency towards an increasing proportion of women students that some of the men teachers are beginning to grumble that it is turning into a girls' school. And it is here primarily that I come in. In April, 1932, when we decided rather suddenly to reopen school after the student strikes and the Japanese invasion of Shanghai, we were embarrassingly lacking in a dean of women. President Yang in desperation asked me, though I had been there only seven months, to move into the dormitory to look after the girls until he could get a dean of women. Evidently he's never been able to find one, for I stayed there until I left on furlough last July and I expect to go back there when I

land in China some time around the first of next September. Of the 489 students in the university on the Soochow campus 122 are girls, and of the approximately 500 students in the Soochow middle school about 60 are girls. (Girls were admitted to the middle school for the first time last year, and are to be taken in gradually—only one section of the first year class of the senior middle school is to be admitted each year for the present.) You see that I have thus acquired several hundred daughters, including those who have graduated or have gone on to the Law School, in the past five years; and at any time my family in the dormitory is quite big enough to make me feel like the old woman who lived in the shoe, for I very often don't know what to do.

Besides trying to look after the girls I have been making an effort to teach various and sundry subjects from English to political science, but mainly history, religion, and sociology. The latest theory is that I'm to teach philosophy when I return, and my curriculum at Yale is based on that theory. But the exciting thing about being a missionary is that you never know what you're going to be doing next, so that you needn't be surprised if you hear of my teaching anything but physical education and music. Even I'd be surprised to find myself teaching one of those subjects!

But where does the missionary work come in? This sounds just like any other teacher's program anywhere. So far as I am concerned, it comes in mainly in personal work, for I have discovered that generally speaking you almost have to wait for the student to make the approach on a religious subject. Your task is to be friendly and to undertake to cultivate a basis of understanding so that the student will come to you with his questions about life and about the meaning of the universe. And they do come—not in droves or very large numbers, but enough of them to challenge the very deepest sense of Reality that is in one and to send you seeking for God anew yourself. It isn't entirely a matter of passive waiting. I have a normal class of the volunteer teachers in the afternoon Church School for underprivileged children, and with that group I have witnessed some very satisfying evidences of growth in the Christian life of students. Then, too, I usually have one or two small groups for discussion or Bible study on a voluntary basis in addition to the very small classes in religion which I offer as credit courses. I can't pretend that our students are rushing to get into the church; the process of Christian nurture among sophisticated university students who are definitely committed to a philosophy of atheistic humanism or materialism is as slow and as disheartening in China as in America. But in individuals of deep consecration and in small groups who are

earnestly seeking to make real the Kingdom of God in their own lives and in the life of their nation one finds an abiding satisfaction, and in the desperate quest for something that will save China among all of the students of that troubled nation there is a challenge that cannot but be heeded.

HELEN CLARK.

SOUTHERN INTERSEMINARY CONFERENCE

The School of Religion is to be host to a conference of more than usual interest and importance to students and alumni when the Southern Interseminary Movement meets in annual conference at Duke University February 26-28.

The Southern Interseminary Movement is the southern regional branch of the Interseminary Movement in the United States, which in turn is affiliated with the world-wide Student Christian Association Movement. It consists of more than twenty theological seminaries, scattered from Virginia to Florida and from North Carolina to Tennessee. Every year representatives from each of these seminaries meet in annual conference at one of the schools in the group for the purpose of discussing problems common to all. This is the second time Duke University has had the privilege of being host to this conference. In keeping with its usual standards of excellence, the School of Religion is offering a program of vital concern to theological students and ministers throughout the South.

The theme of the conference this year is "Personal Faith and the Christian Community." Although all of the speakers for the conference have not as yet been secured, among the outstanding visiting speakers are Dr. Mordecai Johnson, the President of Howard University, in Washington, D. C., and Dr. Lynn Harold Hough, the Dean of Drew Theological Seminary, in Madison, N. J. Other important speakers on the program include W. W. McKee, Rev. Roy McCorkel, Dr. E. McNeill Poteat, Dr. Elbert Russell and Dr. H. Shelton Smith of the School of Religion faculty, and Rev. Trela D. Collins, Secretary of the North Carolina Council of Churches.

All alumni are invited to attend this conference, and are urged to send in their registration as soon as possible to W. Darwin Andrus, Box 4370, Duke Station, Durham, N. C.

MISSIONS BOOKS BY DUKE MEN

The current mission study books of the two largest Southern denominations are the products of the pens of Duke School of Religion men.

Dr. C. Sylvester Green, president of Coker College, South Carolina, is the author of the Southern Baptist study book *The New Nigeria*. This book is a description of the conditions found by Baptist missionaries in Nigeria and an account of their missionary work there.

Dr. Green is in his first year as president of Coker College. While pastor of Watts Street Baptist Church in Durham he secured the B.D. degree from the Duke School of Religion with the class of 1930. From Durham he went to Richmond, Va., as pastor of the Grove Avenue Baptist Church, and from this work went to Coker College.

By the Waters of Bethesda is the official study book for this winter throughout the congregations of the Methodist Episcopal Church, South. The author is Professor J. M. Ormond, of the Duke School of Religion faculty. The book is the result of Professor Ormond's years of study and service in the cause of the rural church. He has been secretary of the rural church section of the Duke Foundation since the beginning of that work, and in his new book gives a description and analysis of rural problems in a typical Southern community, Bethesda. There are also practical suggestions for the development of such communities, especially from the standpoint of the church.

The circulation of Professor Ormond's book will be very large, as every congregation in the denomination receives supplies of the book, the total running into scores of thousands.

DR. HICKMAN GOES TO CHINA

Dr. and Mrs. Frank S. Hickman left Durham on January 30th, *en route* to Soochow, China, where Dr. Hickman will spend the spring semester teaching at Soochow University and later traveling in Japan, Korea, Russia, the Scandinavian countries, and the British Isles.

This is Dr. Hickman's first leave since coming to Duke ten years ago. As visiting professor at Soochow during the spring semester he will give courses in philosophy and psychology. The term at Soochow ends in June, and Dr. and Mrs. Hickman will then go to Japan where several lectures have been arranged. After a visit to Korea the Hickmans hope to join a party returning from

the Orient by leisurely stages across Siberia and through Russia. After two weeks in Scandinavia they will go to England, where Dr. Hickman will attend the meetings of the World Conference on Faith and Order. The sessions of this body will be held in Edinburgh, Scotland. This is the second meeting of the World Conference, the first session having been held ten years ago at Lausanne, Switzerland. Dr. E. D. Soper, at that time Dean of the Duke School of Religion, attended the Lausanne meeting and wrote one of the books about its work.

Dr. Hickman plans to return to Duke in September to resume his duties as University Preacher and Professor of Psychology of Religion in the School of Religion.

ALUMNI PROPOSE LECTURESHIP

At the fall meeting of the Executive Council of the School of Religion Alumni Association, the suggestion was made that the alumni take the leadership in securing a lectureship for the School of Religion. The council members unanimously agreed that this suggestion afforded a definite project on which the alumni might begin profitable work in the immediate future. This is now one of the aims of the Association.

I have interviewed President Few, and he assures me of his interest in such a project and he further states that it would be in line with the program of the University administration.

Dean Russell, by correspondence and in conference, has affirmed his and the faculty's interest in this project. In a letter of January 15, he says: "The School of Religion faculty is committed to the plan of trying to secure one or more lectureships."

I believe that this plan, if realized, would render an invaluable service both to the School of Religion and the alumni.

There is a question as to what method to follow in trying to secure a lectureship. I do not think it would be advisable to try to secure it through subscription funds from the alumni. But surely there ought to be some individual or individuals whose wealth and interest in the School of Religion would incline them to consider endowing a lectureship.

The whole plan for a lectureship is only in its embryonic stage, but if a sufficient number of us get it upon our hearts, the plan will grow and eventually be realized. I think of three ways in which the alumni may help now. First, they may discuss this matter among themselves. Second, they may write the Alumni Council and the School of Religion faculty any comments or suggestions which they think would be helpful. Third, they may help the council and

the faculty contact individuals they think would be sufficiently interested in the School of Religion to consider endowing a lectureship.

Let's give our School a lift! A lectureship will do it. Everybody, help!

C. W. GOLDSTON.

A SCHOOL OF RELIGION LECTURESHIP

The project of the Alumni Association of the School of Religion to secure a lectureship for the School is to be heartily commended. It is in line with the policies of the University and with the needs of the School. The value of such a lectureship has been amply shown by such foundations as the Lyman Beecher Lectures on Preaching at Yale, the Cole Lectures at Vanderbilt, the Quillian Lectureship on Methodism at Emory, or the Fondren Lectureship on Missions at Southern Methodist University. The lectures themselves are outstanding events in the academic year, not only because of their subjects and contents, but because they bring each year an outstanding personality in the religious world to the campus. The published lectures also make a worthwhile and offer outstanding contribution to religious literature.

This plan of the Alumni Association comes at a psychological time. The School of Religion has just completed its tenth year and the University as a whole is making plans for its Centennial celebration, which include endowments for lectureships.

It ought to be possible to find an individual or a group of interested persons, who will give a fund for a lectureship in the field of religion, either as a memorial to some relative or distinguished person in the work of the church or in the field of education. Or a lectureship might be given by some one who is especially interested in the School of Religion.

The field of such a lectureship should not be too narrowly specified. The live questions in religious thought change from age to age. A generation ago a lectureship on the harmony of religion and science met a felt need. Today a lectureship on the social applications of Christianity would find a livelier interest. In another decade some other problem may hold the spotlight. It would be best for the lectureship to be given for lectures in the field of religion, the specific or general subject of the lectures each year to be determined by the faculty of the School of Religion.

The Alumni deserve our thanks for undertaking this project and will have the hearty coöperation of the School.

ELBERT RUSSELL.

NEW APPOINTMENTS

A large number of the journals of 1936 of the annual conferences of American Methodism have come to the office of the School of Religion. In examining these official records it is interesting to notice the appointments received by the Alumni of the School of Religion. Space does not permit the publishing in the *Bulletin* of all these appointments so the editorial staff decided to list only the changes made at the annual conferences of 1936. This will be an annual feature in the February issue of the *Bulletin* and suggestions are invited as to how this can be made of more value. The *Bulletin* extends best wishes to the alumni who have been sent to new fields of labor. It is quite possible that some changes have been overlooked. In order to keep our mailing list correct we will appreciate notice of any new appointments. The following change in appointments have been noted:

Alabama Conference

D. C. Whitsett, B.D., '33, from Extension Secretary of Board of Christian Education to Demopolis.

Baltimore Conference

A. D. Kesler, B.D., '35, from Paint Bank to Hillsboro-Levelton.
J. E. White, '32, from Fairfield to Shenandoah.
R. M. Sharpe, B.D., '32, from Frederick City, Md., to Marvin, Washington, D. C.

Florida Conference

H. S. Austin, B.D., '32, from Fort White to Extension Secretary of Board of Christian Education.
Garfield Evans, B.D., '33, from Tavares to Dania.
H. M. Hardin, B.D., '32, from Extension Secretary of Board of Christian Education to Trinity-Northside, St. Petersburg.

Holston Conference

J. R. Still, B.D., '33, from Highland Park, Kingsport to Evansville.
C. H. Browning, '31, from Independence to Concord.

Little Rock Conference

D. T. Rowe, '30, from Vantrese Memorial, El Dorado to Lonoke.

Louisiana Conference

J. C. Sensintaffer, B.D., '35, from Montrose to Jonesville.
David Tarver, B.D., '34, from Morgan City to Zachary.

Memphis Conference

- R. E. Wilson, B.D., '32, from Bolton to Paris.
 M. S. Sanford, B.D., '33, from Williston to Arlington, Broden and Mason.
 S. T. Bagby, '36, from Wadeville (North Carolina Conference) to Bethel Springs.
 L. B. Council, B.D., '35, from Faxon to Oakville and Andrew's Chapel.
 R. W. Council, B.D., '32, from Kenton and Rutherford to Stephenson and Longstreet.

Missouri Conference

- J. A. Guice, B.D., '30, from Clayton (North Carolina Conference) to Salisbury.
 E. L. Ervin, B.D., '35, from Maysville to Maryville.
 J. F. Trammel, B.D., '35, from Milan to Paris.

New Mexico Conference

- Theo Cox, '29, from Hoeme to Marble Halls (West Texas Conference).

North Alabama Conference

- Paul Cook, '32, from Empire-Sipsey to Sulligent.

North Arkansas Conference

- H. E. Pearce, Jr., B.D., '34, from Leslie to Umstead Memorial and Dowell's Chapel, Newport.
 V. E. Chalfant, B.D., '31, from Lake Street, Blytheville, to Cotton Plant.

North Carolina Conference

- J. V. Early, '35, from Mamers to Hillsboro.
 M. W. Lawrence, B.D., '30, from Chadbourn to Person.
 C. T. Thrift, Jr., B.D., '33, from Divinity School, University of Chicago to Southwestern University.
 R. S. Harrison, B.D., '32, from Dare to Currituck.
 C. E. Vale, '33, from South Camden to Murfreesboro-Winton.
 M. W. Maness, B.D., '33, from Kennekeet to South Camden.
 P. H. Fields, '30, from Grifton to Jonesboro.
 J. W. Lineberger, '33, from Stem to St. John-Gibson.
 W. C. Ball, B.D., '27, from West Durham to St. Paul, Goldsboro.
 R. H. Lewis, '35, from Stumpy Point to Korea.
 J. G. Phillips, B.D., '29, from Hookerton to Louisburg.
 F. D. Hedden, B.D., '36, from Duke Chapel, Durham, to Epworth, Raleigh.
 Leon Russell, B.D., '30, from Pikeville-Elm Street to Hayes-Barton, Raleigh.
 M. W. Warren, '36, from Newport to Youngsville.
 G. S. Eubank, '36, from City Road-White Memorial, Henderson, to McKendree.

- J. W. Dimmette, '34, from Perquimans to Spring Hope.
C. W. Barbee, B.D., '34, from Swansboro to Elizabethtown.
W. B. Cotton, '35, from West End to Garland.
F. V. Spence, B.D., '35, from Ocracoke-Portsmouth to Shallotte.

North Carolina Conference, Methodist Protestant Church

- T. J. Whitehead, B.D., '35, from Alamance to First Church, Henderson, N. C.
E. O. Peeler, '31, from Enfield to First Church, Concord.

North Georgia Conference

- A. Carl Adkins, B. D., '34, from St. Mark's, Atlanta, to Director Emergency Peace Campaign, Southeastern States.

North Mississippi Conference

- M. H. Twitchell, B.D., '34, from Abbeville to Belmont.
E. M. Sharp, '31, from Rienzi to Grenada College.

North Texas Conference

- T. H. Minga, B.D., '31, from Pecan Gap to Frisco.

Northwest Texas Conference

- J. E. Shewbert, B.D., '34, from Avoca to Jayton.

Oklahoma Conference

- Dwight R. Hunt, B.D., '31, from Cheyenne to Columbia Avenue, Tulsa.

Pacific Conference

- Ray Cook, B.D., '35, from Trinity, Los Angeles, to Capital, Phoenix (Arizona Conference).

South Carolina Conference

- P. E. Cook, B.D., '35, from Waccamaw to Washington Street, Columbia (Upper South Carolina Conference).
J. E. Scott, Jr., '36, from Skyland (Western North Carolina Conference) to Waccamaw.

Southwest Missouri Conference

- W. E. Crook, B.D., '34, from Morrisville to Grandview.

Texas Conference

- Bob L. Pool, B.D., '32, from Center to Board of Church Extension Louisville, Ky.

Upper South Carolina Conference

- C. F. DuBose, '36, from Lexington to Irmo.
M. E. Derrick, '31, from Waterloo to McCormick.
L. B. George, B.D., '33, from Trinity, Spartanburg to Fort Mill.

- A. C. Holler, B.D., '30, from Aiken and Williston to Buford Street, Gaffney.
 D. H. Montgomery, '34, from Cayce and North Columbia to Wofford College.
 W. O. Weldon, B.D., '34, from Washington Street, Columbia, to Centenary, Winston-Salem (Western North Carolina Conference).

West Texas Conference

- Kermit Gibbons, B.D., '35, from Blanco-Johnson City to Edcouch.

Virginia Conference

- H. H. Smith, B.D., '36, from Boonsboro to South View and Providence Lynchburg.
 W. K. Cunningham, '33, from Appomattox to Emporia.
 H. E. Kolbe, '34, from King William to Tappahannock.
 A. E. Acey, B.D., '32, from Memorial, Norfolk, to Boulevard, Richmond.
 W. L. Searce, '33, from Richmond Circuit to Decatur Street, Richmond.

Western North Carolina Conference

- C. M. Smith, B.D., '35, from McAdenville to Bald Creek.
 R. M. Varner, '30, from Hot Springs to Flat Rock.
 Byron Shankle, '33, from Bryson City to Swannanoa.
 N. A. Huffman, B.D., '35, from Brown University to Huntersville.
 H. L. La Fevers, '35, from Hudson to Monroe.
 L. R. Akers, Jr., '33, from Saluda-Tryon to Polkton.
 R. H. Caudill, '30, from Central Terrace, Winston-Salem to Smyre.
 F. E. Howard, B.D., '35, from Advance to Battle Ground Road, Greensboro.
 E. H. Brendall, B.D., '36, from Guilford to Lee's Chapel-Grace.
 B. W. Lefler, B.D., '35, from Franklin to Mt. Pleasant.
 A. A. Lyerly, '35, from Cedar Falls to Advance.
 E. W. Needham, '32, from Forsyth to East Spencer.
 H. L. Creech, Jr., '36, from Duncan Memorial, Charlotte, to Gold Hill.
 W. Q. Grigg, B.D., '31, from Statesville to Mooresville.
 C. H. Peace, B.D., '36, from Gibsonville to Stony Point.
 W. J. Huneycutt, '36, from Coleridge to West Jefferson.
 H. O. Huss, '34, from Robbinsville to Brevard.
 A. F. Phibbs, '36, from Gibsonville to Crabtree.
 W. F. Eaker, B.D., '36, from Franklin to Jonathan.
 O. E. Croy, '29, from Stanley to Macon.
 L. W. Lee, B.D., '34, from Elk Park to Powhatan (Virginia Conference).
 D. D. Holt, B.D., '33, from Davidson to First Church, Charlottesville (Virginia Conference).

W. C. Dutton, '36, from Monroe to North Monroe-Grace.

J. L. Stokes, II, B.D., '32, from Yale University to Randleman.

Western Virginia Conference

S. W. Funk, B.D., '30, from Elkins, W. Va., to Louisa, Ky.

B. E. Kelley, B.D., '35, from Milton to New Martinsville.

C. W. Barbee, B.D., '34, from Swamsboro to Elizabethtown.

PAUL N. GARBER.

NEWS NOTES CONCERNING THE FACULTY

Professor Charles A. Ellwood of the Department of Sociology presided at the annual meeting of the National Social Science honor society of Pi Gamma Mu, of which he is National President, in Chicago, December 28-30, speaking on "The Challenge of Today to the Social Scientist" and at a dinner meeting honoring Professor E. A. Ross.

Professor Ellwood was one of the contributors to the first issue of *World Christianity*, a quarterly published in behalf of the "Movement for World Christianity." His article, "The World's Need of Religious Unity," was written for the Parliament of Religions, which is to be held in Calcutta, India, in March, in celebration of the birth of the great Indian mystic, Ramakrishna. Reprints of the article may be secured upon application to Professor Ellwood.

Dr. Paul N. Garber taught in a standard Training School in Norfolk, Virginia, in November. The subject of his course was "The Spirit and Genius of Methodism." At the last session of the Western North Carolina Conference, Dr. Garber was elected president of the Historical Association of that body.

Dr. Howard E. Jensen has made seven speeches along sociological lines this fall as follows: "Needed Legislation for the Blind," District Convention Dinner Meeting of the Lion's Club, Winston-Salem. "The Federal Social Security Act in the Presidential Campaign," Duke University Student Forum. "The Need of a Mental Hygiene Program in Durham," Durham-Orange County Mental Hygiene Society, Durham. "Public Education in North Carolina—the Second Hundred Years," Eastern Carolina Teachers' Association, Greenville. "Christmas Fireworks as a Cause of Eye Injuries and Blindness," Durham City Council. "Man's Capacity for Peace," Watts Street Baptist Church, Durham.

Dr. Jensen read a paper on "The Sociologist and His Training," at the National Student Sociological Conference, December 29, in Chicago, Ill., and on the next day read a paper entitled "On

the Natural History Concept in Sociology" before the American Sociological Society annual meeting.

Four articles were published by Dr. Jensen during the fall months: "Mental Hygiene and the Social Science Teacher," in *Education*, November, 1936; "Aims in the Teaching of Sociology," in *Social Forces*, December, 1936; "What Is the Place of Mental Hygiene in Social Case Work?" January, 1937; and "Social Methodology and the Teaching of Sociology," in *American Journal of Sociology*.

Professor J. M. Ormond published an article entitled "Beyond the City Wall" in *World Outlook* in October. On November 8, he dedicated Asbury Church in the New Bern District of the North Carolina Conference, and made an address on the rural church before the Educational Council at Nashville, Tennessee, in December.

Dr. Gilbert T. Rowe has taught in two training schools. These schools were in Albemarle and Asheville. The subject in both schools was "A Survey of the New Testament."

Dr. Elbert Russell has been busily engaged in speaking on behalf of the Emergency Peace Campaign. On Sunday, November 8, he spoke at a union meeting in Salisbury, North Carolina. On Armistice Day, he spoke as follows: Sweet Briar College Chapel, Lynchburg, City Y. W. C. A., and at a union meeting in the Auditorium. On December 6, he spoke at the First Friends' Church in High Point, North Carolina, and at a Friends' Conference. He spent the entire week of January 15-22 in South Carolina under the auspices of the Emergency Peace Campaign, addressing meetings in Columbia, Newberry, Greenville and Charleston.

Dr. H. Shelton Smith has recently attended the International Council of Religious Education in Chicago. Dr. Smith addressed the State Convention of Women on Race Relations at Elon College, January 25, and on the following day addressed a similar convention in Suffolk, Virginia.

Professor H. E. Spence held two Bible Conferences in Tennessee during the closing days of January. Professor Spence lectured at Coal Creek, Clinton and Johnson City. His lectures were based on the Hagiographa or Writings of the Ancient Hebrews. Professor Spence has written the Church School Day Program for the Methodist Episcopal Church, South, for the present year.

Dr. K. W. Clark acted as supply pastor of the Temple Baptist Church, Durham, for the month of January. He visited the Universities of Chicago and Michigan during the Christmas holidays doing some research in old manuscripts.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

Missions Tomorrow. Kenneth S. Latourette. New York: Harper and Brothers, 1936. xvii + 215 pp. \$2.00.

The writer regards this as the best book in the field of missionary philosophy and apologetic now available. It is not exactly an answer to *Re-thinking Missions*, but it offers sharply dissenting views at several points, such as the nature and necessity of evangelism, the fundamental Christian message, the nature and function of the church. The book is so packed with missionary fact and argument that a brief notice of this sort cannot do justice to it. Probably in a later issue a more extensive notice will be given.—J. C.

I Discover the Orient. Fletcher S. Brockman. New York: Harper and Brothers, 1935, xii + 211 pp. \$2.50.

This book is an autobiographical account of Fletcher Brockman's work as general secretary of the Y. M. C. A. in China, showing not only what he did in China but what China wrought in him. The author was one of the leading figures in the generation of missionary leaders now rapidly passing away and the book is a revelation of a beautiful Christian experience which in itself constitutes the finest kind of missionary apologetic.—J. C.

The Ras Shamra Tablets: Their Bearing on the Old Testament. J. W. Jack. Edinburgh: T. & T. Clark, 1935. x + 54 pp. Price three shillings.

This is Number I in a series of "Old Testament Studies" designed to fill the need in English which is served in German by the *Beihefte* of the *Zeitschrift für die Alttestamentliche Wissenschaft*. Certain of the present author's conclusions are premature because so much yet remains to be done in the decipherment of the tablets; nevertheless, this small volume will give the non-expert reader a good idea of the great importance of the finds at Ras Shamra (or Râs esh-Shamrah) for the interpretation of the Old Testament.—W. F. S.

The Hebrew Heritage. Charles W. Harris. New York: The Abingdon Press, 1935. 370 pp. \$2.00.

The Professor of Religion at Lafayette College attempts to sketch the entire background of Hebrew culture in rapid survey all the way from pre-human times to the Hellenistic Age. While the very magnitude of the task makes imperfections inevitable, the author has nevertheless helped along the needed idea that Israel's culture was not a unique thing flourishing in a vacuum, but rather very much a part of the world of its times.—W. F. S.

Culture and Conscience. William Creighton Graham and Herbert Gordon May. Chicago: University of Chicago Press, 1936. xxviii + 356 pp. \$2.50.

The authors deal not so much with conscience as with the culture of early Palestine in the light of archaeology. The somewhat inappropriate title appears to have been suggested by Breasted's *Dawn of Conscience*. But whereas Breasted emphasized the Egyptian contribution to Hebrew civilization, Graham and May stress Canaanite influences.—W. F. S.

Early Christian Life as Reflected in Its Literature. Donald Wayne Riddle. Chicago and New York: Willett, Clark and Co., 1936. 256 pp. \$2.50.

A fresh and stimulating study of the life of the early Christian brotherhoods. The emphasis falls on the behavior of these first Christians rather than on their theological beliefs. A particularly interesting feature of the volume is the author's sketch of "popular Christianity" which he believes to be best exhibited in *The Shepherd of Hermas*. Professor Riddle's volume is partly a new way of presenting and partly a supplement to the usual introduction to New Testament literature.—H. B.

The Apostolic Preaching and Its Developments. Charles Harold Dodd. London: Hodder and Stoughton, 1936. 240 pp. \$1.25.

Three lectures by perhaps the leading English New Testament scholar. The lectures deal with the content of the preaching of the earliest evangelist. The author demonstrates that the belief that the life, death, and resurrection of Jesus were the climax of all history was central in early Christian preaching. Aside from other contributions of this study, the volume refutes the view often expressed that the historic Jesus was unimportant in the thought of the early church.—H. B.

A History of the Early Christian Church. William Scott. Nashville, Tennessee: Cokesbury Press, 1937. 375 pp. \$2.50.

During the last decade there has been a growing need for some volume which would bring together the entire story of the beginning of the Christian Church. Scott's volume does this in admirable fashion. Beginning with the background of Jewish history it describes the work of Jesus and of the leaders of the Apostolic age, tracing the story of the Church down to the time of Constantine. In spite of its compass the selection of material is admirable, and the volume is fresh and readable, with little of the compact textbook style from which such books so often suffer.—H. B.

A Parson in Revolt. Joseph McCulloch. New York: E. P. Dutton & Co., Inc., 1936. 173 pp. \$1.50.

This volume was written by the rector of Turmaster, Brackley, with an introduction by the Reverend H. R. L. Sheppard, Canon of St. Pauls, and is quite characteristic of an alert, well-trained minister of the younger group who is not satisfied with conditions as they are both in and out of the church. The seat of the cynics is crowded in many areas today, but this author is not to be classified with the destructive critics. He appears not to be opposed to the church but in disagreement with much that makes the church incapable of offering the gospel to those who desire to possess it.—J. M. O.

Puritan's Progress. Arthur Train. New York: Charles Scribner's Sons, 1931. 457 pp. \$3.50.

Here is a book that will please one who is interested in a popular presentation of what the author says is a "faint thread of biography on the one hand, and reflections upon the influence of Puritanism and its apparently happy-go-lucky assemblage of heterogeneous historical and economic data on the other." The author has a long list of books to his credit, novels, stories, and else. *Puritan's Progress* is the work of an experienced writer. When one gets into it he prefers not to be interrupted.—J. M. O.

The Family Encounters the Depression. Robert Cooley Angell. New York: Charles Scribner's Sons, 1936. 307 pp. \$1.50.

A study of family adjustments to loss of occupation and income during the depression. The author attempts to determine the type of family which is broken by such a crisis in contrast to the type which readjusts successfully. The study is based upon fifty case histories which abound in dramatic situations and human interest.—H. E. J.

Towards Social Security. Eveline M. Burns. New York: McGraw-Hill Book Co., 1936. xiii + 269 pp. \$2.00.

Social Security in the United States. Paul H. Douglas. New York: McGraw-Hill Book Co., 1936. ix + 300 pp. \$3.00.

The Federal Social Security Act of 1935, which these two volumes interpret, is the most comprehensive piece of social legislation ever enacted by a legislative body at a single session. It authorizes eleven distinct programs of public social service, enacts three new tax measures to finance them, and vests their administrative supervision in five different agencies of the federal government. Dr. Burns gives an excellent non-technical account of the provisions of the bill and of the social needs which it has been designed to meet, while Professor Douglas's book contains the full text of the law and discusses the technical, economic, and legal issues which it raises.—H. E. J.

The Study of Man. Ralph Linton. New York: D. Appleton-Century Co., 1936. 503 pp. \$3.00.

Although written in text-book form this is an excellent and readable survey of the field of cultural anthropology for the general reader. The author is less interested in (and also less accurate in his account of) the origins of man and his culture than he is in the bearing of his science on the contemporary social situation. His two chapters on Race constitute an especially helpful contribution to social sanity in our chaotic and troubled world.—H. E. J.

Character and Christian Education. S. G. Cole. Nashville: The Cokesbury Press, 1937. 249 pp. \$2.00.

In one of the best books of the year in the field of Christian education, Professor Cole tells in simple language how Christian character may be built into growing life from the earliest years, including a good discussion of basic psychological and sociological principles. Religion is treated as the integrating factor in the child's total experience. The author also shows how religious and secular education may be brought together in mutual cooperation.—H. S. S.

Church and State in Contemporary America. W. A. Brown. New York: Charles Scribner's Sons, 1937. 360 pp. \$2.50.

No problem is more acute today than the relation of church and state. Political dictatorship is in the ascendancy, and is a threat to ethical and religious values, and consequently to the life of the church. Professor Brown has developed an invaluable book for students of the American relations of Church and State.—H. S. S.

Living Religions and Modern Thought. Alban G. Widgery. New York: Round Table Press, 1936. 306 pp. \$2.50.

A sympathetic and unprejudiced statement and evaluation of the history, doctrines, moral principles, and tendencies of the world's living religions by one who is qualified through patient investigation, keenness of insight, and personal contact with leading exponents of religion in England and Europe, India, and America for such a study. The author shows that the convictions and aspirations finding expression in the various living religions are essentially the same and that all the great religions manifest a tendency toward making whatever changes may be necessary to meet the religious needs of a changing world. This book is a Religious Book Club selection.—G. T. R.

Jesus Manifest. Dmetri Merejkowski. Translated by Edward Bellibrand. New York: Charles Scribner's Sons, 1936. 622 pp. \$2.75.

A reconstruction of the life and work of Jesus by a famous Russian scholar. The author relies upon the Fourth Gospel largely for his mystical and spiritual interpretation of the person and mission of Jesus and does not give much consideration to troublesome critical questions. The book presents a Russian form of the Jesus of history becoming the Christ of religious experience.—G. T. R.

Highways of Christian Doctrine. Shirley Jackson Case. Willett, Clark and Co., 1936. 208 pp. \$2.00.

The chapters of this book form a series delivered as the Lowell Lectures for 1936. They trace in broad outline the main lines of development of Christian thought and belief through nineteen centuries of religious experience and need, from the Jerusalem of the earliest believers down to the Germany of Karl Barth.—K. W. C.

John Defends the Gospel. Ernest Cadman Colwell. Willett, Clark and Co., 1936. 173 pp. \$1.50.

Here is a clear and stimulating presentation which offers an explanation as to why John, in his interpretation of Jesus, differs so decidedly from the other evangelists and Paul. Colwell finds the key to an understanding of the Fourth Gospel in John's defense of the current gospel in terms that would satisfy the intellectuals among second-century gentiles.—K. W. C.

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